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ABSTRACT

Major worldwide trends point to increased global interdependency and interrelatedness, to a growing need to overcome barriers that separate cultures, and to the development of new leadership that is culturally fluent and aware of cross-cultural opportunities and problems. This paper addresses major global-related questions and trends and the development of a "cultural mind" that considers differing values and assumptions, time orientations, ways of thinking, and decision-making styles. The role of the Project for Intercultural Development in helping to overcome these differences and ethnocentrism is discussed, and the dimensions of culturally fluent leadership are highlighted in terms of: (1) self-understanding; (2) knowledge of other cultures; (3) beliefs in the roles of synergy and change; (4) perspective and vision; (5) communication and empathy; (6) technical and professional skills; (7) process skills; and (8) leadership abilities. The current state in the development of culturally fluent leaders is explored in terms of schools, universities, corporations, communities, specific programs, and planning for the future. Three figures and 31 references are included. (JHP)

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INTERCULTURAL RELATIONS AND THE DEVELOPMENT OF GLOBAL LEADERSHIP

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INTERCULTURAL RELATIONS AND THE DEVELOPMENT OF GLOBAL LEADERSHIP

I. THE PLANETIZATION OF CONSCIOUSNESS 1
A. Global Images: Wholeness and Fragmentation 1
B. Some Major Questions 2
II. GLOBAL INTERRELATEDNESS 3
A. Major Global Trends 3
B. The Need for Culturally Fluent Leadership 7
III. INTERCULTURAL BARRIERS AND THE CROSS-CULTURAL MIND . 8
A. The Cross-Cultural Mind 8
B. Differing Values and Assumptions 11
C. Differing Time Orientations 14
D. Differing Ways of Thinking 14
E. Different Decision Making Styles 15
F. Ethnocentrism 16
IV. INTERCULTURAL RELATIONS AND LEADERSHIP 17
A. The Project for Intercultural Development 17
B. Processes of Relationship Development 17
C. The Costs of Cultural Differences 18
D. Our Developing ideas on leadership 19
1. Culturally Fluent Leadership 19
2. Dimensions of Culturally Fluent Leadership . . . 19
a. Introduction 19
b. Level I. Self Understanding 20
c. Level II: Other Cultures 23
d. Level III: Guiding ideas 24
e. Level IV: Perspective and Vision 24
f. Level V: Communication and Empathy 25
g. Level VI: Technical and Professional Skills . 25
h. Level VII: Process Skills 25
i. Level VIII: Leadership Abilities 26
V. DEVELOPING CULTURALLY FLUENT LEADERS: THE CURRENT STATE 26
A. Schools 27
B. Universities 27
C. Corporate Classrooms 27
D. Community Building 28
E. Training Programs 28
F. Future Responsive Learning 30
REFERENCES 32
ABOUT THE AUTHORS 33

INTERCULTURAL RELATIONS AND THE DEVELOPMENT OF GLOBAL LEADERSHIP

I. THE PLANETIZATION OF CONSCIOUSNESS

A. Global Images: Wholeness and Fragmentation

It has been forty years since Sir Fred Hoyle said "Once a photograph of the Earth, taken from the outside, is available...a new idea as powerful as any in history will let loose." (1948) The photograph has been taken and distributed around the world. Fundamental changes in the global picture seem to be taking place.

The photograph of the whole Earth from space is one of two powerful images which have recently become part of humanity's collective consciousness. The astronauts joyously described their experience of the delicate sphere of shimmering blue, suspended quietly in space. From this vantage point, it was easy for the astronauts to see humanity as passengers on a bountiful Spaceship Earth, sharing a common destiny. It was difficult to imagine how the lives of these passengers were being torn apart by misunderstandings and conflicts.

When we on Earth saw this photograph, our minds slowly began to shift into a new configuration - almost like a kaleidoscope reshuffling to present new patterns and possibilities. Perhaps for the first time, there was a concrete sense of what Tiehard de Chardin called the "Planetization of Consciousness" - a radically new global perspective having the power to shape our future as we speed into the 21st Century.

But there is another powerful and more recent image which has burned its way into our minds' eye. In January, 1986, global television graphically brought home the searing pain as we watched the shuttle Challenger explode into fiery fragments, killing all seven astronauts aboard. Our five year old son cried - he had never considered the horrible danger of space and the future that is becoming shockingly real to his generation.

These two images offer, in stark contrast, two possibilities for the future of our Earth: wholeness and fragmentation. Our Spaceship Earth is in danger of exploding just as unexpectedly as the shuttle, perhaps at the very time when the future seems so optimistic and the dangers forgotten.

I join most of you in being interested in doing what we can to help move away from fragmentation and toward wholeness - to reduce the possibility of Spaceship Earth meeting the same fate as the space shuttle Challenger. To move in this direction, we at

* This paper develops ideas which we first presented in "The Culturally Fluent Leader of the Twenty-first Century" at The International Association of University Presidents Conference, Seoul, Korea , September, 1986.

The Project for Intercultural Development are developing ideas and procedures which can be applied in real situations. These ideas and procedures emerge from the integration of our studies in new fields such as intercultural relations, leadership development, and future studies.

We are seeing that major worldwide trends are pointing toward an increased global interdependency and interrelatedness. There is no shortage of evidence that relations among the world's cultures and nations are fragile and full of hazard. In the years ahead, increased relatedness among the world's cultures and nations will increasingly compel us to overcome the barriers which have separated us.

The intensified relatedness among the world's cultures and nations require us to develop new leadership and ideas which will facilitate a more synergistic intercultural collaboration. To gain insight into what we, as evolving leaders and mentors of future leaders, must know and do, we must look at the fragile nature and countless hazards of intercultural relationships.

A new breed of leader which we call "the culturally fluent leader" will need to help people from diverse cultures work more collaboratively together. These culturally fluent leaders will work internationally in academic, corporate, governmental, and other settings. They will help people with vastly different underlying assumptions, realities , values, and beliefs to work well together while maintaining the richness of diversity. Ultimately, the work of these leaders will result in the development of a greater sense of planetary community. To effectively do their work, these leaders will develop a new level of awareness, which we term the "cross cultural mind".

B. Some Major Questions

When an important new situation occurs, such as the development of the electron microscope, then newly configured realities become apparent. Certain questions, that hadn't seemed so important before, thrust themselves into our minds.

New realities are especially frequent in the social sciences, since the phenomena under study are continuously evolving. Our increased global perspective is providing new vantage points from which to decide how to improve the process of relations among nations and cultures.

In order to approach the large question of how we might move toward an improved intercultural collaborativeness, there are a number of guiding questions which deserve increasing attention:

1. How is "the picture" of the world evolving? What are

global trends suggesting about the future? How does the increasing dominance of Asian and third world nations affect priorities?

2. What deepseated cultural barriers influence relations between Western and Asian nations/cultures?

3. What do these global trends and intercultural barriers suggest about how to proceed? What do they suggest about the importance of studying intercultural relations and leadership development?

4. How can leaders be developed who are more responsive to these global trends and intercultural barriers?

5. What is the present state-of-the-art in intercultural leadership development? Why is intercultural education and training becoming so important to the corporate sector?

In response to these questions, this paper will (1) review major global trends leading to global interdependency and interrelatedness, (2) describe barriers to understanding which often arise between cultures, (3) introduce the newly emerging field of intercultural relations which is directly addressing the problem of how to improve mutual understanding and synergistic collaboration among people of diverse cultures, and (4) describe how "culturally fluent" global leadership can be developed.

II. GLOBAL INTERRELATEDNESS

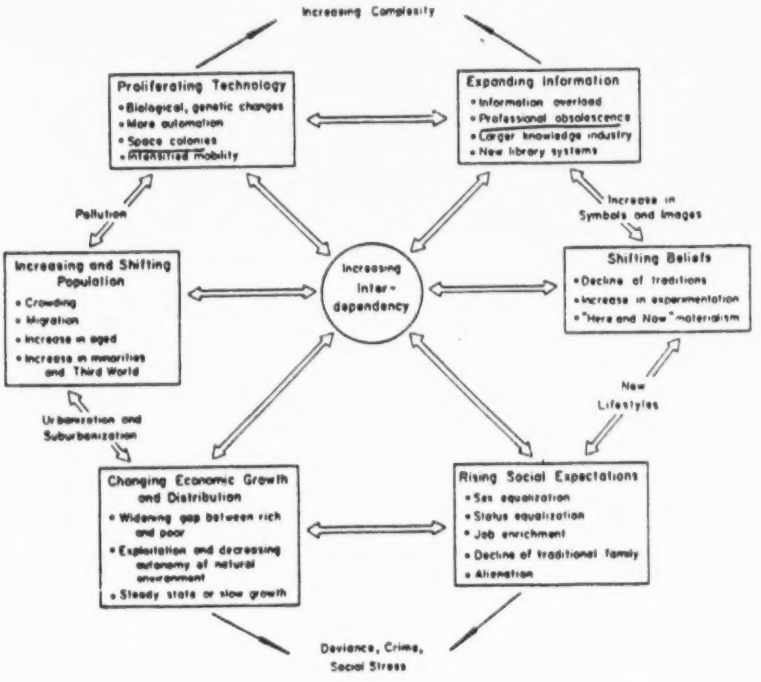
A. Major Global Trends

With the Second Millennium at hand, it is not surprising for us to be reflecting upon our past and present as well as our hopes for the future. Envisioning the future is not simply a matter of forecasting what is to come, it also gives us a clearer perspective on where we are today and where we are going so we can shape our present programs and policies.

The human conditions of the passengers on Spaceship Earth are being shaped by global forces - long term influences and trends which will shape our lives during the next twenty-five years. There are several long term trends in particular which are undoubtedly shaping the evolution of our global community.(1) These trends are complex and arise from many sources, but there is a powerful central theme which is revealed when we look at how these forces converge.

Figure 1

Frequently Mentioned Forces of the Future and Examples



Proliferating technology will continue to be a major trend as the use of automation and genetic engineering increase exponentially worldwide. Advances in our ability to transport people, goods, and services even to nearby planets and space colonies will significantly influence our world view. In 20 years, transportation costs (as a percentage of product cost) could be 30% to 40% less than now.(2) The U. S. transatmospheric vehicle, dubbed "The Orient Express", will commute some 400 passengers between Washington and Tokyo in less than two hours.) This technology, however, also brings us the threat of nuclear holocaust, and has also created the largest peacetime buildup of U. S. military weaponry ever experienced.

Shifting populations, particularly in the third world, will drastically change the life of many people. With world populations already exceeding 5 billion and passing 6 billion by 2000 AD, education and schooling for the young will expand and change at a rate never experienced before. The percentage of older people will drastically increase, particularly in South Asia where the older population will increase 3.7% per year.

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Major changes in economic growth and distribution will continue and probably result in a widening gap between rich and poor nations. These economic changes along with increased visibility of wealthier nations will provide fuel for widespread social unrest.

Expanding information is another continuing trend. Television will invade the boundaries of traditional cultures and will pervade everyday education and life in ways never experienced before. With the development of sophisticated global telecommunications, knowledge can be instantaneously transmitted world wide often through home TV sets. Global communications will provide opportunities for lifelong learning as well as problems in maintaining privacy and control.

Changes in the values and beliefs which have held societies together will result from the impact of the major forces we have discussed. Perceptions of the goals of education and other services which are highly interdependent with human values, will undergo drastic changes. These changed perceptions will undoubtedly create a breakdown in traditional ways of being and may well also stimulate a resurgence of fundamentalism as we are certainly seeing in nations such as Iran.

Changing social expectations is probably the most difficult world wide trend to document, but its effect on human life will be fundamental and pervasive. An increased concern for human rights will bring new pressures for promoting equality between the sexes and races. As new family patterns develop and women work outside the home, there could be strains as well as increased harmony within the family. With traditional social roles being rapidly disrupted as never before, there will be widespread strains in interpersonal relationships.

INCREASING WORLD INTERDEPENDENCY: These six trends began over a century ago and they are likely to extend into the far future. Not only do they affect each other, but they have a core dynamic: that of increasing world interdependency and interrelatedness. The world is becoming more of a single socioeconomic system. The Oil Crisis of 1973 had an effect throughout the world like nothing which has been seen before in our history. We are already so symbiotically and informationally tied together that no totally independent societies or cultures exist today.

There is no doubt that currently, technology is the prime mover of change and that this change will continue to have enormous impact on human relations. The impact will be felt on all levels, from the individual consciousness and the confines of family life, to the international transactions of those whose work involves facilitating relationships between cultures.

But we must maintain our vigilance in making sure that the richness of cultural integrity and diversity are not swallowed by technological development. Plans for the future must not continue to be overly dominated by the cultures and logic of the developed nations. It is a great loss for all of us when the values and priorities of third world countries become lost in homogenized global planning.

The Pacific Shift is a final trend to mention here. This term refers to the historical phenomenon in which the center of world influence has shifted westward: from ancient China to Europe and to the U.S. In the modern era the shift is said to continue from New York to California and to the Pacific Rim. According to this idea, the next Century will see Asia again gaining preeminence in world influence.

There is, of course, a great deal of evidence that Asia is on the ascendency. There has been a long term trend over the past 200 years toward a single world economy, and a number of economic superpowers are emerging. By the year 2020, the four world superpowers are projected to be Brazil, Korea, China and India.(3)

But there are many unnecessary areas of conflicts and misunderstanding which will make it difficult for us to work together and learn from each other. How much deep understanding do Westerners have about these nations and cultures? Their values? Their assumptions? Ways of thinking? Decision making styles?

The Pacific Shift concept has bolstered the belief, at least among many of our Asian colleagues, that Asia will undoubtedly regain a well deserved position of influence in the long run. Particularly with the affinity many Asians feel for the past, this idea is easy to accept. Our East Asian colleagues are delighted to hear us discuss how Americans are suddenly increasing their interests in Asian Ways and Cultures.

American - Asian intercultural relations is a primary focus of our work at The Project for Intercultural Development. For our part, we are quite pleased to see Americans realizing that they no longer can expect to run the world according to their own rules. In order to succeed internationally, Westerners must learn the ways and perspectives of Asians and other cultures. There is much to be gained all around from the sharing of these rich and sophisticated cultures.

B. The Need for Culturally Fluent Leadership

These long term global trends make it clear that global interdependency is a central factor as we move into the Twenty-First Century. There is little evidence that the consequences of this global interdependency will be resolved by themselves. We have suggested that a new kind of leadership is called for by this increased relatedness among cultures and nations.

When we think about new forms of leadership, one of the major impediments to our thinking is often our own prior conceptions of leadership. Our view of what leadership is and who can exercise leadership has changed considerably over the centuries. During the last seventy-five years, there have been literally thousands of empirical investigations of leadership which have produced more than 350 different definitions of this concept.(4)

One of these ideas of leadership, which has often impeded rather than stimulated further thinking, has been the "Great Man" theory of leadership. This old idea held that leaders were actually born with their leadership abilities. Through some "unknown process", a very small number of people with the right inheritance and destiny became leaders, and all others became followers. No amount of "learning or yearning" could change the fate of those who were born to be followers.

This idea was not very accurate or useful in explaining leadership, however. It was replaced by the notion that ordinary people became leaders because of the extraordinary situations they faced - sometimes called the "Big Bang" theory of leadership. (5) This view did not turn out to be much more useful than the Great Man theory. It did, however, focus attention on contexts, and we began to see many situations in which leaders emerged. Intellectual, moral, artistic, and political leadership emerges in a wide range of levels from family to global. When we look at Gandhi, Einstein, Mother Theresa, Winston Churchill, Pablo Picasso and other well known leaders of this century, we can see how widely leadership styles and methods can range. Perhaps there is no simpler way to define leadership than to say that <u>leaders are those who influence and guide</u>.

The greatly intensified relatedness among the peoples of the world is a new and unique situation never before experienced. This stage of our evolution calls for a new and unique concept of leadership; leaders are needed who can create and facilitate the conditions necessary for planetary community and collaboration. These leaders, who will be able to guide and influence people with vastly different backgrounds to work collaboratively, are those we are calling "culturally fluent leaders."

Human beings have powerful predispositions toward meeting individualistic, selfish needs. There is a widespread failure at the personal or organizational levels to make decisions which are for the common good. We have been programmed by our past cultures to hold the interests of our own cultural communities

primary, and to have little sense of the future and of seeking the good of the whole. Harding's "Tragedy of the Commons" is a poignant and sad commentary of how individuals choose big, short term payoffs to themselves, rather than ultimate payoffs to everyone. (6)

Leadership does not necessarily develop naturally, even when situations demand it, and this is especially true of culturally fluent leadership. Ph. D. studies in a specialized subject rarely prepare recipients for leadership, much less culturally fluent leadership. In the U.S. the proportion of all doctorates earned by foreign students has increased to 20%. In some disciplines, such as engineering, the majority of U.S. doctorates are already earned by foreign students.(7) These new Ph. D.s are a major source of our future leaders, especially in the academic sector where they will strongly influence future generations of potential leaders.

But it has been shown, again and again, that it is not enough to be a good specialist or expert in order to succeed in an international mission. In international work, it is "also necessary to be good at establishing and maintaining good interactions and relationship with people who do not belong to the same culture."(8) Cultural empathy and sensitivity are, unfortunately, not common behavior.

Leadership, in general, and culturally fluent leadership, in particular, can be developed. Some leaders who may be described as "culturally fluent" have begun to emerge. But it takes much more than our traditional academic methods to develop such leaders. Culturally fluent leadership requires the development of a set of a certain kind of awareness which we may term a "cross cultural mind." This kind of awareness helps to traverse the costly and dangerous roadblocks which produce difficulties for those working cross-culturally.

Let us look more closely at the difficulties in developing cultural fluency. Then we will see how the cross-cultural mind may be developed.

III. INTERCULTURAL BARRIERS AND THE CROSS-CULTURAL MIND

A. The Cross-Cultural Mind

When I saw Moorhead Kennedy recently in Montreal he gave a vivid example of how restricted the thinking of professional diplomats can be. Ambassador Kennedy has particularly clear notions about this since he was the U. S. Ambassador held as an Iranian Hostage for 444 days.(9)

Kennedy called the Iranian Hostage Situation the "Pearl Harbor of the American Foreign Service". He believes that this harrowing episode is creating a reexamination of how to relate to other different cultures.

As a hostage, Kennedy often pondered: "How could the State Department with all of its tremendous resources not be able to deal with this situation?"

For Kennedy, the answer to this question was based on the fact that diplomats, like all of us, want to live in a rational world, that is, a world which is rational to us. The Iranians were acting rationally, he argued, if we considered their own context.

Western diplomats and businesspersons often live an enclave existence. They spend their time with people like themselves who understand the Western Rules (i.e. international law). He recognized the ultimate irony when Canada was criticized for breaking international law by forging passports to help hostages escape.

"The problem with diplomats", Kennedy stressed, "is that they're very highly educated in a linear, rational way. But, the other side of their minds (the spiritual and emotional), which are highly developed in many other parts of the world are sadly underdeveloped. Diplomats are very agnostic - immune to spirit and feeling. The U. S. State Department just doesn't realize it's fighting a religious war in the Middle East."

As is often the case in international negotiations, culturally insensitive statements often reflect and exacerbate the deeper underlying difficulties. Kurt Waldheim is said to have failed in his negotiations with the Iranians partly due to a simple blunder: he used the word "compromise" - a distasteful word in Farsi meaning to compromise a woman's integrity.

Hearing American diplomats assert that the other side is "crazy" (the current "crazies" being the Iranians) often reminds me of R. D. Laing's work. Laing pointed out that schizophrenics often have their own world, their own logic, and their own language.(10) The psychiatrist, who was "certified sane", didn't understand this world, logic and language, and thus, the "patients" were the ones who were crazy and unpredictable. This is , of course, not to say that we are compelled to accept the actions of those who differ from us. But there is little to be gained by labeling the other side "crazy". Lasting relationships and solutions are built on mutual understanding.

The possessor of the cross-cultural mind is, in general, able to understand and empathize with people from other cultures, and to facilitate this diversity toward a collaborative planetary community.

Although all human beings inherit a mind or psyche, our minds are programmed differently according to the cultural consciousness we have lived in. Our experiences in the past are particularly important because they determine our expectations in the present and future. Especially in the realm of cross-cultural experience, our expectations have a major influence.

Our educational institutions have tended to strongly and deeply inculcate us with the values, beliefs and assumptions of our home culture. Our schooling has not taught us to understand how we become the products of our particular culture. Our cultural education has tended to very effectively hide more about our cultural conditioning than it has revealed. We have rarely learned what our own cultural biases are, much less how to avoid being controlled by them. We have not learned to comprehend or appreciate the assumptions and values of other cultures.

Thus, our ability to handle cross-cultural situations effectively is minimal indeed. Most people, "have not been prepared to interact with other people who do not share the same ways of thinking (cognition), feeling (emotion), and behaving (action)".(11)

There is much confusion about similarities and differences between cultures. On one hand, there is a frequently encountered, naive belief that people's differences are only skin deep, that people all over the world are pretty much the same. We tend to believe that the way we think, feel and behave are universal.

There are undoubtedly similarities in the make-up of the human species. The danger is that these similarities can give us a false sense of security by leading us to believe that others experience the world and events in the same way that we do. These areas of confusion have particularly serious consequences when people from different cultures are working together.

When differences are discovered, there is a tendency to think there is something wrong or inferior with the other culture or person. There is a sense that one's own home culture is the superior one.

There is also confusion about stereotypes. We often think in terms of generalizations and categories like nationalities and cultures. But when we expect people from a particular culture to all be pretty much alike, we often don't find individuals conforming to the stereotypes.

Westerners often lump all Asians together despite the enormous cultural diversity there. Of course, even within a nation such as India there are many mutually incomprehensible languages and cultures.

Global leaders must not forget that some basic similarities are shared by humanity and that these similarities may provide a foundation for developing a collaborative planetary community. But global leaders must also develop a depth understanding of how values and assumptions, time orientations, ways of thinking, and decision making styles differ between cultures.

B. Differing Values and Assumptions

It is an interesting human tendency to be oblivious to the everyday world we live in and simply to take it for granted. One of the fascinating consequences of studying cultures which sharply contrast with your own, is that you come to see your own culture so much more clearly.

Different cultures hold profoundly different values and assumptions. These values and assumptions are so deeply implanted in us that we are usually unaware that they even exist.

Recent research indicates that every culture has 500 to 600 operative assumptions having to do with such areas as education, work, leadership, etc.. For example, Americans tend to believe that:

1. Individuals should have a say, that their voice should ultimately be heard.

2. The will of the majority should prevail.

3. It is not good for a person to be idle, except for recreation that renews oneself for later productive work.(12)

One assumption usually made by the student of international relations is that "success or failure in diplomacy is first and foremost a function of objective interests. Where states perceive benefit in cooperation, agreement is likely to follow. Conversely, conflict is seen as the outcome of contradictory goals" (13) A recent study of Egyptian - American diplomatic relations concluded that "Time and time again, at crucial points in relations, subjective misapprehensions grounded in cultural incompatibilities - rather than objective conflicts of interest - proved disruptive. (E)ven where there is a mutual interest in accommodation, culturally insensitive behavior can raise subjective and unnecessary barriers to communication between nations." (14)

One way that we become aware of our own values is when they are contrasted with those of other cultures. At The Project for Intercultural Development we created the following chart for

research organizations who wish to develop more collaboration among teams of scientists from different cultures. The chart helps them to develop an awareness of these differences. Perhaps you will be able to see how these differences create obstacles for global leaders and for our thinking about the future.

Figure 2

SOME EAST-WEST DIFFERENCES
WHICH CAN BE COMPLEMENTARY OR PROBLEM PRODUCING

Although individuals in a culture may vary widely, there are certain areas in which Asian and American Cultures tend to be different. These differences have the potential for being complementary as well as problem producing.

Below are listed some differences in addition to language and preferred food and housing.

TYPE	ASIAN EMPHASIS	U. S EMPHASIS
group vs individual	group welfare/consensus	indiv's welfare/ rights
equality	hierarchy, status, rank	ideal of equality
self-assertive	de-emphasized	emphasized
formality	protocol	informality
respect	for age, rank	for individuals
personal conflict	avoided	confrontational
directness	de-emphasized	emphasized
education	by authority	experience
bureaucracy	family-like loyalty	distrust
friendship	stable, long term	fluid, mobile
family	influential, cohesive, extended	nuclear, mobile
results	long term	short term
resources	saved and conserved	consumed
time perspective	past	future
time use	relationships	efficiency

C. Differing Time Orientations

Anyone who travels extensively is aware of differences in pace that exist among verious cultures. Professors teaching overseas have an opportunity to see the situations which can arise when two cultures have different values. When a professor recently began teaching at a university in Brazil, his first day of class was scheduled from 10 a.m. to noon. The professor began his class promptly at 10. His students, however, strolled in at various intervals from shortly before 10 to shortly after 11. Rather than being uncomfortable about not arriving on time they appeared relaxed and unhurried.

At the end of the scheduled two-hour session, however, only a few students left. The rest lingered on, asking questions. When he finally had to leave, the professor sensed that several students would have stayed on for hours. "For Brazilian students, unlike American students, the pre-established time duration of 10 to noon is more a general reference point than an inflexible imperative. In their culture a value is placed on maintaining a certain open-ended approach to time."(15)

People from different cultures operate out of different pasts and into different presents and futures. Within one generation much of the third world is catapulting from traditional agricultural cultures into ultramodern industrialized societies. This transition took place in Europe and North America over a period of two centuries.

These differences in time frame are often at the basis of difficulties in future planning. Americans, and particularly American corporate leaders tend to focus on the short term. The French, in contrast, often start with a long range view of their purposes when they are negotiating. They accordingly tend to place a lower priority on making compromises and accommodations or a short range decision to reach objectives which, in light of their long range designs, seem of little consequence.

D. Differing Ways of Thinking

But these differences in time orientations are relatively simple compared to the difficulties leaders from different cultures experience in understanding <u>how</u> each other arrive at decisions. So often, we hear the frustrated question: "Why can't you be more rational about this?"

Let us look for a moment at differences in ways of thinking, and then look at differences in decision making and negotiating styles.

Questions about "What is rational?" and "How do we think?" are quite complex. There have been surprisingly few cross-cultural investigations in this area.

One way to gain insight into these questions is to note comparisons when people from several cultures work and think together, for there are certainly different meanings for "being logical and rational." Although these observations become generalizations which may not always apply to particular individuals, they can offer general guidelines.

International negotiators often find that their discussions are impeded because both sides seem to be pursuing different paths of logic. (16) There are cultural differences in the way that issues are conceptualized and how one point logically seems to lead to the next. (17) In scholarly works, the way evidence and new information are used may be quite different across cultures. Modern communications are generally hampered by these differences.

It has been observed that Mexicans tend to place more emphasis on contemplation and intuition, whereas Americans often seem particularly focused on efficiency and "cold" logic. In contrast, Japanese are more focused on emotion, drama and feeling. American thinking seems to come more from the "head" whereas the Japanese come more from the "heart". For the American, things have to "make sense", for the Japanese, things have to "feel right". There is currently a Japanese expression for this difference - Americans are "dry" while the Japanese are "wet". Although an American might find a Japanese who "thinks like an American" there are generally great differences which are no doubt deeply based in philosophy and religion. But one way of thinking is certainly not inherently better that the other. Taking advantage of both ways of thinking is difficult, but may well result in superior agreements and perspectives.

E. Different Decision Making Styles

These differences in thinking are compounded when we consider the context, for example, negotiations between Americans and Japanese. To begin with, the idea of holding formal negotiations appears to feel foreign to the Japanese (a feeling perhaps capitalized upon by the Japanese who seem to do quite well in these negotiations). Americans tend to go into negotiations expecting to have the give and take of compromising in order to solve the problem. Japanese see the advocating of differing opinions to be somewhat impolite and distasteful - negotiation sessions are more an occasion to ceremoniously adopt that they have already worked out patiently in a process of consensus development. Certainly, the Japanese seem unprepared to change their positions in these settings. There are clearly differences in expectations, and these differences no doubt account for at least some of the 24 out of 25 negotiations which fail between the U. S. and the Japanese. (18)

In international conferences where Westerners are often involved in intellectual confrontation, non-Westerners may feel especially uncomfortable. And even when everyone intellectually understands the differences, the situation can be distasteful and ripe for misunderstanding of motives. "Americans may appear aggressive and rude, the Japanese standoffish and inscrutable, and Mexicans overly dramatic and impractical."(19)

Americans seem to "carry a leadership role in their heads" and see their objectives as also the objectives of the larger world community. Since Americans see themselves as models of being modern and technologically successful, they often see themselves as advisors to the world with a sometimes "hard to take attitude of self-righteousness". Americans may see their attempts at problem solving to be in the best interests of all. Whereas much of the world may tend to be unimpressed with Americans' "lofty" views of themselves, these self images do affect American leadership style. (20)

Americans seem to have a habitual desire to know "Who is making the decisions?" but as is often the case, this question does not particularly illuminate the decision making process in many countries. Technical expertise tends to be a very high priority for choosing American negotiators, whereas social expertise, age and experience within the organization are more often important factors for Japanese and Koreans. Who they are, what connections they have, their relatives, their education and social class are important qualifications. (21) Leadership credentials for Japanese leaders are often based upon their "survival through a highly competitive educational process" along with their "network of colleagues who have moved up with them through the power structure of organizations." (22) The position taken by a Japanese leader of negotiator is based on the authority of consensus which has been developed through a slow but thorough process.

When agreements are finally reached, Americans tend to think the matter has been concluded. This American "contractual finality" is in contrast with the Japanese who see an agreement as indicative of a "direction to be taken." (23). Thus, Japanese expect adjustments and "sensible" changes to be made as conditions change. Realizing the contrasts which exist between the Japanese way of doing things versus those of other countries, the Japanese have made a conscious effort to supply talented "linkers" to bridge these gaps - people who have the role of a cultural buffer.

F. Ethnocentrism

Ethnocentrism is the belief that "one's group is right and must be defended" (28). Historically as a basic human survival response, this belief was probably important in providing an anchor for one's identity as a group member.

Yet, as relationships between cultures become intensified, the more negative aspects of ethnocentrism becomes a threat. When ethnocentrism becomes a "blatant assertion of personal and cultural superiority ("my way is the right way") accompanied by a denigration of other cultures and other ways, then the stage is set for conflict. The ethnocentric person tends to divide the world into two parts - "us and them".

IV. INTERCULTURAL RELATIONS AND LEADERSHIP

A. The Project for Intercultural Development

When we look at the intensified intercultural relationships which will undoubtedly result from these global trends, it seems clear that a strong effort needs to be made to learn how to overcome the deepseated barriers which make the development of these relationships difficult. The need for active collaboration between cultures in moving toward world peace makes this effort of even greater importance.

The mission of The Project for Intercultural Development is to investigate and refine the processes which occur in the development of relationships between people from different cultures. Our focus is systemic as well as bilateral: we identify factors affecting the development of relationships among cultures in general as well as between two particular cultures. We give particular attention to leadership development, synergistic collaboration, facilitative problem solving, and communication. We develop processes to overcome ethnocentrism and cultural differences in values, time orientations, ways of thinking, and decision making styles.

B. Processes of Relationship Development

International relations may be seen, fundamentally, as a process of developing relationships. If the ultimate purpose of international relations is to understand and improve relationships among nations, what then, can the field learn from studying the processes of relationship development?

What is enacted on the international stage evolves from both individual style and policy which, in turn, evolve from factors such as values and decision making styles as well as perceived interests.

The field of international relations has been far too confined to the international level without drawing from the learnings about the dynamics of other levels such as the interpersonal and familial. Academic compartimentalization may be blamed, at least

in part, for the often artificial separation of international relations from the broader study of the development of relationships.

There is much to be learned from the ancient concept "As above, so below". We believe that there are fundamental similarities (and differences) between how relationships develop between nations and how relationships develop on other levels; similarities in how relationships develop among individuals, couples, families, groups, and nations. For example, what are the consequences if the relationship development between a husband and wife are primarily understood from a legalistic and logical perspective? What are the consequences if the relationship development between nations are only understood from a legalistic and logical perspective?

Theodore Kuhns' brilliant book The Structure of Scientific Revolutions (25) is a book about the evolution of scientific ideas. If read from a certain perspective, this book also has many lessons about how relationships evolve. As with the evolution of science, relationships (whether interpersonal, within a group, or among nations) evolve, have stages, leaps, crises. The process of international relations and diplomacy are often very interpersonal. Groups have their own history, style, culture, evolution. The way a leader facilitates the development of individuals in groups has close parallels to how relationships between nations may be developed.

Relationship development is a process. The U. S. Secretary of State, George Shultz, has said that he sees his international task as "keeping things moving along". If a leader sees his task as developing (moving along) groups of people representing different nations/cultures, how does he/she go about doing it?

Relationships are constantly evolving and difficult to analyze. Particularly when we study processes, it is essential to know how to observe, record and understand these processes. Naturalistic research methods such as journal keeping and learning from experience are especially appropriate. These methods can stay attuned to a process however it evolves and can clearly distinguish objective and subjective perceptions of observers/participants involved in a process.

C. The Costs of Cultural Differences

Differences in time perception, decision making, motivation, values and ways of persuasion create situations which are ripe for misunderstanding and poor communication. These cultural differences are at the core of leaders' most frustrating problems.

Probably no sector is as clearly aware of the precise financial costs of these differences as the multinational corporations. Moran and Harris have observed that "perhaps where missionaries, politicians, and the military have failed in promoting peace and prosperity by cooperation among nations, the twenty-first century cosmopolitan managers and technicians may succeed." (26) Much of the activity in improving intercultural relations is occurring in corporate classrooms.

It is an expensive proposition to send corporation managers and technical personnel to a foreign country. Recent research estimates that it costs $125,000 a year to have a U. S. manager working overseas.(27) These expenses are much greater if the overseas manager does poorly or comes home early. A Korean corporation recently estimated that it takes their managers an average of two years in the U. S. before they become productive enough to merit the salaries they are earning. Unless managers receive proper training, it takes a long time to adjust, and great mental strains are felt by the manager and his/her family.

When a manager fails to adapt well to an overseas situation, the image of the company is tarnished and its ability to compete is reduced. Unfortunately such failures also create a poor perception of the manager's country. These failures adversely affect the local affiliates and relationships with potential clients and the host country's government. A manager's success in his/her home country often has little to do with his/her success in another country. In fact, the manager who has been properly prepared for working in a country which sharply contrasts with his/her own, may be more successful than the manager working in a country similar to his/her own but subtly different in ways not anticipated.

Multinational corporations often begin to realize that these cross-cultural differences result in missed opportunities. Technical competence certainly does not insure business. New business is often created in subtle and informal ways. Managers in foreign countries have difficulty forming the kind of relationships and trust that are important for doing continued business in the host country. They often do not even realize that opportunities are being missed because they are "in the dark" about what is really going on. When managers are unable to understand feedback, they do not hear the signals which will give them information about how to do better. Learning to "listen between the lines" is an essential ability in cross-cultural interactions.

When working in a foreign country it is often difficult to get the necessary information or for that matter, to even know what the right questions are. Thus, foreign managers often do not know how to search for new information and do not know how to check carefully to see if their preconceptions are accurate.

When agreements are finally made, they are quite often misunderstood, and someone has to go back and try again. So time and money are lost along with loss of confidence of the client.

Cross-cultural differences become extremely frustrating on a day-to-day basis when foreign managers supervise personnel from the host country. Americans and Asians, for example, differ sharply in the way they understand loyalty to the company. On a larger scale these cross-cultural differences provide roadblocks in the path of achieving world peace and planetary community.

D. Our Developing Ideas on Leadership

1. Culturally Fluent Leadership

We have looked at a number of major world trends which will continue to influence the leaders of our global community. We have seen some of the obstacles which these leaders face as they work to help people from different cultural backgrounds to work well together.

Now let us our attention directly to the ultimate concern of this paoer. What are the qualities which will be particularly important for these leaders to develop?

The fundamental task to the culturally fluent leader is to be able to both transcend and work with cultural differences. In order to accomplish this task well, a number of abilities, traits, and skills must be developed.

2. Dimensions of Culturally Fluent Leadership

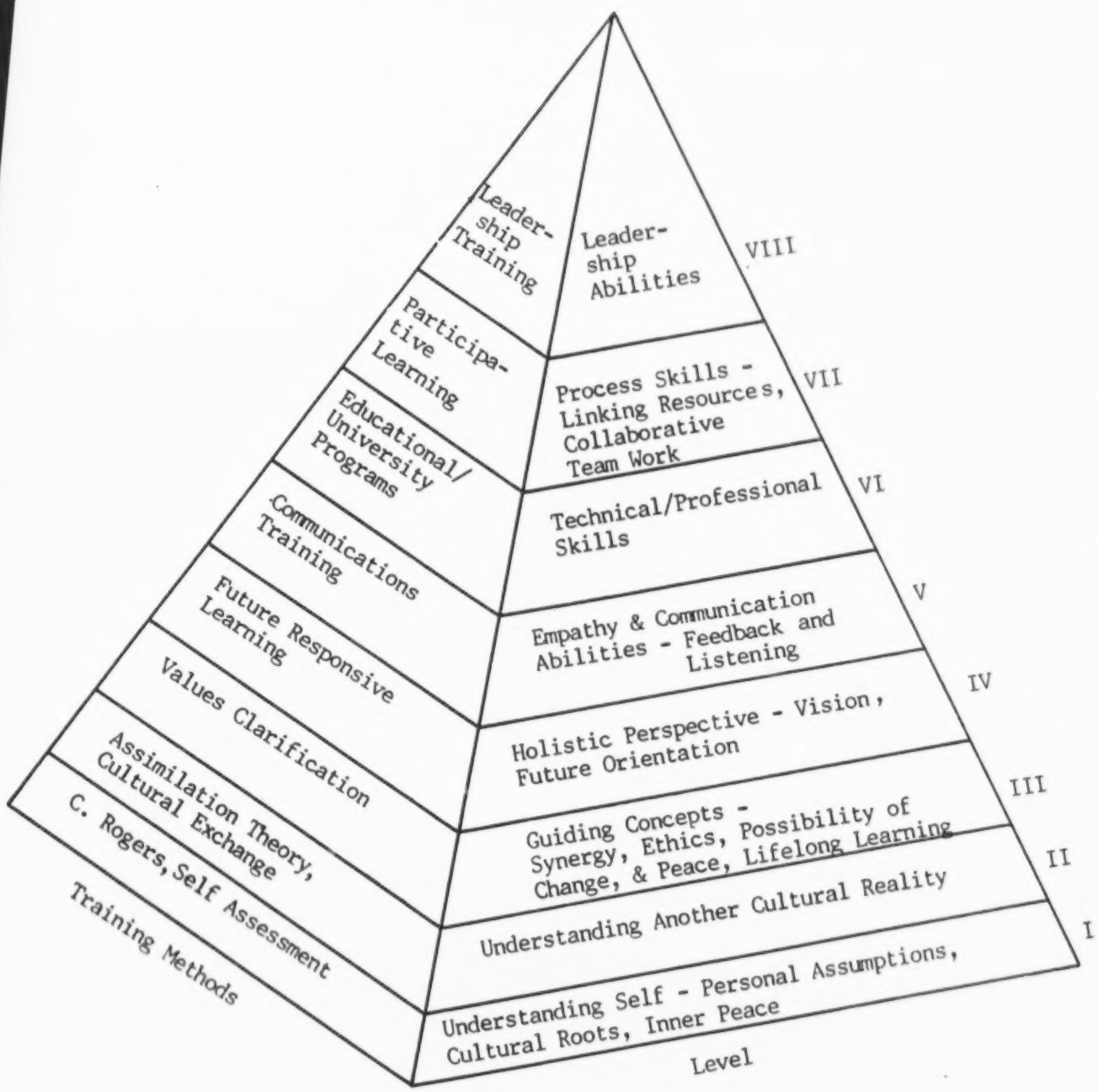
a. Introduction

Culturally fluent leadership is like a pyramid which is build in eight levels. Some levels are more fundamental then others - some aspects are build upon others. Although culturally fluent leaers can develop their abilities in several different levels at one time, if the foundations are poorly developed, the higher levels are certainly on shaky ground. In the practice of leadership, the leader must "keep in touch with," and nourish the different levels. The development of leadership involves each of the different levels.

Level I: Self Understanding

At the base of the pyramid, the first and most fundamental level is that of self understanding. Knowing one's self involves knowing what assumptions, beliefs and values a person is carrying - sometimes called one's "psychological baggage". At this level, the main work involves bringing one's own assumptions, beliefs and values into awareness so that the person can consciously decide whether he or she wants to perpetuate them. Knowing what one's own assumptions are helps to avoid the dangerous illusion that others have the same assumptions. For example, a Westerner may come to realize that he or she focuses more importance on the welfare of individuals than on the group. Once realizing this, he or she may wish to modify or not modify this basic value. The person

Figure 3 CULTURALLY FLUENT LEADERSHIP: A DEVELOPMENTAL PYRAMID



may ask himself/herself whether holding on to this value will enhance his quality and effectiveness as a leader.

Most importantly, not understanding one's self means that the "psychological baggage" will have control.

Other aspects of this level involve a person's deeper sense of being rooted in the flow of his own history - his lifeline to the past. Particularly for the culturally fluent leader, the development of a deeper sense of peacefulness and harmony is an essential foundation which will greatly affect his ability as a global leader.

Level II: Other Cultures

The culturally fluent leader must also learn another culture so deeply that he/she can understand and be sensitive to the realities of those considered to be "foreign". The leader must be able to "step into the shoes" of people from other cultures.

Different cultural realities have their own assumptions, values, and beliefs which determine how people will behave, think and feel. In helping people from different cultures to work well together, culturally fluent leaders must be sensitive both to his/her own reality and theirs, and to be able to transcend both.

Fortunately, direct experiences with people from other cultures are very useful in being able to understand them, as well as being able to see one's own cultural reality more clearly. We understand ourselves when we are able to see the differences - and the sharper the contrast, the more clearly we are able to see ourselves.

Fortunately, people from other cultures can usually be found within one's own country. These people can be particularly useful "teachers," since

they are experiencing both cultures and confront many of the differences.

Level III: Guiding Ideas

There are a number of guiding ideas which are essential to the thought processes of the culturally fluent leader. Synergy, for example, is the basic idea that "the sum is greater than the parts" - the power of a group of people working together is greater than the power of individuals working separately. The leader who does not draw from the wealth of perspectives from groups has lost much wisdom.

Particularly relevant for the culturally fluent leader is the belief that change is possible and that peace and harmony are attainable. Another important belief is that people can learn and will continue to learn throughout their lives, long after their formal education has finished. This continual lifelong learning takes place not only from books and lectures but from the experiences of their lives. Knowing how to learn from one's experiences throughout life allows a person an expanded depth of knowledge as situations evolve and change.

Level IV: Perspective and Vision

A fourth developmental level is focused on perspective. Having a perspective of the whole is essential for the global leader who is continuously faced with diversity and the possibility of fragmentation. Having a vision of the possibilities of the future helps to make us future-responsive and able to help preferred futures develop into realities.

Level V: Communication and Empathy

The culturally fluent leader must, of course, be able to communicate effectively. But especially when working cross-culturally, mere verbal communication is not enough, the potential for mis-communication and

misunderstanding are great indeed. Two additional aspects of communication, empathy and the ability to listen and "hear" feedback, are also essential.

Being empathetic enables one person to understand something about the reality of the other. It involves not only being able to understand how and what the other person is thinking, but also what he/she is feeling and experiencing. This ability, in culturally fluent leaders, is based on the first two levels of the pyramid - deep knowledge of self and of another culture. If these two levels are poorly developed, then the ability to empathize will be minimal.

The ability to listen and to receive feedback can be learned, but must also be grounded in the third level - having the attitude that what the other is communicating through words and behavior is highly important.

Level VI: Technical and Professional Skills

The sixth level in the development of culturally fluent leadership is the technical and professional knowledge and skills which are traditionally learned in schooling and further updated through continued education and talking with others in one's technical fields. Although technical and professional skills are usually obtained without deliberately attending to the first five levels, the effective practice of this knowledge, particularly in cross-cultural situations, is highly dependent on the larger context - the other levels of the pyramid such as the guiding ideas and perspectives we have discussed in Levels three and four.

Level VII: Process Skills

Much of diplomacy and working across cultures is process - i.e., working in situations which are continuously changing. Because of their complexity, process skills are learned largely by carefully observing and participating

in ongoing situations, and then assessing, analyzing and learning from these processes.

Two particularly important process skills for the culturally fluent leader are the ability to identify and link resources, and the ability to foster collaboration and team work. Particularly when working in a foreign culture, knowing how to ask the correct questions and find the resources is quite difficult. Often the most important resources are human resources which are identified through talking with others. Being able to put together the right people with the right ideas, is a challenge within any culture.

Once the best questions are asked and the appropriate resources identified and linked with each other, the next task is to facilitate the people with these resources in collaborating and working well together and as a team.

VIII: Leadership Abilities

At the top of the pyramid is the development of the specific leadership abilities that are most important for working cross-culturally. Developing abilities in each of the preceding levels make this leadership culturally fluent. Inadequacies in any of the levels will adversely affect the abilities of the leader in his/her work across cultures. Strengthening abilities in each level is never finished - it is truly a lifelong learning project.

V. DEVELOPING CULTURALLY FLUENT LEADERS: THE CURRENT STATE

The Pyramid of Culturally Fluent Leadership offers a developmental agenda for the different knowledge and skill areas in which the culturally fluent leader must become proficient. Programs have been and are being developed to respond to many of these different levels. No program, however,

now exists which incorporates learning in each of these aspects leading to the development of the culturally fluent leader. From the perspective of culturally fluent leadership, there are now only fragments of such a comprehensive program. Some areas for potential programming follow:

Schools: The learning which will culminate in the development of culturally fluent leaders must, of course, begin in the early life of a child and continue throughout life. Fortunately, the foundation of learning - understanding self, understanding other cultures, etc. is also the foundation needed to develop world citizenry. Teachers, unfortunately, receive virtually no training in cultural awareness, much less in leadership. Recent research shows, sadly, that pessimism about our societal future predominates over optimism, even among our adolescents - our next generation leaders. We are so close to nuclear terrorism and Star Wars that it is easy to share the gloom.

Universities: At the university level there are few programs which focus on leadership development, especially at the international/intercultural level. The United Nations Universities offer great potential in his however, as do programs such as Kyung Hee University's Graduate Institute for Peace Studies. Currently, there are only about five hundred institutions of higher education in the U.S. which offer any type of course on leadership education. Not surprisingly, most of these are management development and training programs rather than intellectual explorations of leadership. (28)

Corporate Classrooms: The corporate classroom has been the major location of leadership development recently in the U.S. but only a few programs now exist which address more than one of the levels we have discussed here. There is now a growing emphasis on conducting this training in the host country since this approach is being seen as more effective than training in the native country.

Community Building: The work of Carl Rogers on developing international communities probably addresses more levels of the pyramid than any other effort. Rogers'work is much more experimental and short term than it is an articulated program. But it is a positive beginning which will hopefully be expanded upon. Rogers stresses that anything that will change behavior must be experienced; restricting learning to only the cognitive levels holds little promise of real development and change. Rogers'work is heavily oriented toward learning how to learn from experience. This work has great possibilities for actively learning from the processes which are being experienced. And, as we have said, much of the work of culturally fluent leadership is process. Rogers' work addresses self knowledge to a degree rarely found in other efforts. Many people find this work extremely rewarding or extremely frustrating because of the great emphasis on process rather than the traditional learning approaches to which they are accustomed.

Training Programs: A few cross-cultural training programs evolved after World War II. In the U.S., the Foreign Service Institute was developed to give comprehensive education and training which responded to the needs of American diplomatic personnel.

The American Peace Corps was started in the idealistic days of President John F. Kennedy. It is, in our opinion, the greatest effort we have known, to really prepare people to work effectively across cultures. Thus, it merits some detailed consideration here. Peace Corps training was early confronted with the problem of how to work with culturally diverse populations which quite often did not share the values underlying the projects initiated by Peace Corps Volunteers.

The Peace Corps Program is integrated and experience-based. After an intensive interviewing process, Peace Corps training is conducted in a four-stage process, each stage including language, technical and cross-cultural training. (29)

The first stage emphasizes assessment and deciding what would be an appropriate setting for each individual volunteer. Cross-cultural activities as well as country-specific training begins here and continues through the next two stages.

The second stage, pre-service training, takes place in the host country over a period of about three months, with specialized training of 40 or 50 hours a week. Role playing, case studies, and discussion continue as primary learning activities.

After having been in the host country for this half year, a third stage of inservice training continues during the second half of the year in the host country. This stage enhances technical and language skills and emphasizes project planning and management responsive to the cultural situation at hand.

There have been difficulties in the transition back to home for many volunteers. Ideally, volunteers are taught how to translate their experiences into work they will begin at home. Their rich, direct experience makes them excellent consultants to volunteers in the U.S. who will soon leave for their overseas assignments. This transition training constitutes the fourth stage.

We would like to place international educational exchange programs such as the Fulbright Program and numerous student exchange programs in the category of cross-cultural training, but unfortunately, these programs usually offer surprisingly little to its participants in the way of preparation

for cross-cultural experiences in relation to how much could be learned from these cross-cultural experiences. Despite some serious shortcomings, the experience of merely being in a foreign culture is probably the greatest single aspect of learning which these programs offer. Unfortunately there have been few systematic studies of the developmental possibilities of cultural exchange.

Future Responsive Learning: Of particular interest to the culturally fluent leader and future studies is "future-responsive" learning and planning. This work emphasizes the widespread use of forecasts and future alternatives as an important component of current decision making. Creative thinking, simulations, and other instructional processes which are systems-oriented are important aspects of future planning.

A particularly useful way of developing "future-possibility-thinking" is by understanding other cultures.(30)There is a real danger in Western models of development becoming the exclusive mode of possibility thinking.

Cross-cultural living and learning experiences can provide the experience base from which future alternatives can be developed because these experiences help illuminate the probable cultural consequences of future alternatives. Methods of training for cultural empathy or "transpection" can be refined to help leaders experience foreign beliefs and contexts.

In closing, I would like to say that I feel generally optimistic about the possibility of developing global leadership which will guide us through the complex dangers and difficulties of the next twenty years. We are born with an extraordinary nervous system whose potential is still quite unknown -

we are born with a genetic blueprint which will help us unfold into the distant future. The present troubles of the Twentieth Century are not unlike those of adolescence - growth which is so rapid that we have not yet developed the organizational abilities to manage this growth. Similar to the quests of adolescence we can see the desperate search for identity of our world community. In our genetic programming maturity becomes a possibility when the physical growth of adolescence ends. We look forward to growth in "knowledge, in spirit, in community, and in love...as we look ahead as a human race. This goal, once seen with our eyes, will draw our faltering feet toward it."(31)

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